



Leaves of Healing



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Dedication For New Christian Arts Auditorium

On Sunday evening, April 27, 1980 it will be the privilege of the entire township of the Christian Catholic Church to rejoice together in dedicating to the glory of God our beautiful new Christian Arts Auditorium.

Included in this service will be musical selections by the combined choirs of our church. General Overseer J. Ottersen will have the prayer of dedication, with the congregation joining in the dedicatory service.

During the service, special recognition will be given to many who were involved on the Building Expansion Committee. Mr. Ted Edwards served as General Chairman of the Expansion Committee. Serving with him were: Leonard Beem, Ross Burgess, Ollie Jopp, Ardsley Congdon, Clint Davis, Charlie Lotz, John Lush, Atwood Pittman, Tom Rice, Bill Rymer, Bill Sutton, Steve Townsend and Paul Woodman. Ex-Officio members of the Expansion Committee were Mr. Calvin Reese, CCC Business Manager and General Overseer Roger W. Ottersen.

The contractors for this building project were: Rehder, Rothermel, Pekonen, Inc., architects; Pickus Construction, general contractor; Davis Heating, air conditioning and heating; Reese Electric, electrical; Koetz and Son, plumbing.

After much consideration for the building program of the Christian Catholic Church, the Board of



Overseer Roger Ottersen (left) discussing props and scenery with Overseer Jabez Taylor, who has been working diligently to prepare both props and scenery in time for the first performance of Zion Passion Play on May 3rd.

Trustees decided to bring to the congregation the possibility of building a new multi-purpose auditorium. Sixty-nine per cent of the congregation voted in favor of going forward with the plan. This gave the authority to the church Board to make further preparations and plans. It was finally brought to the congregation at the Mid-year Business Meeting of the church on March 12, 1978. At that time the congregation voted to move forward with the projected plans as had been presented by the Board of Trustees with the assistance of the Building Expansion Committee.

After months of meetings and careful assessment of needs, a building

plan was agreed upon and contracts were let out for bids.

When the contracts were awarded and preparation was being made for construction to begin, a ground breaking ceremony took place at the close of the morning worship service on March 4, 1979.

We now near the conclusion of the building process and praise God for a lovely new facility. Our Christian Arts Auditorium has a seating capacity of 522. The stage was specifically designed to meet all the necessary requirements for presenting the life of Jesus Christ in sacred drama through the Zion Passion Play. The entire stage area was well prepared to meet the specifications listed by the Passion Play Steering Committee and others. It houses two 25 foot mechanical turntables which will make it possible for scenes to be changed very quickly as had been done in our outdoor amphitheatre. There is an 18 foot front platform stage in front of the proscenium arch which will be used as a platform for concerts, services, film presentations and other activities.

When facing the stage, the audience will see a lovely orchestra area on its left where the Zion Chamber Orchestra will perform for the presentations of the Zion Passion Play. This area will also be available for choirs and/or instrumental groupings for other concerts and programs that may be developed in the facility.

Besides being used for the continuation of the Zion Passion Play the auditorium will also give us the opportunity for beginning a new ministry which we are calling Zion Christian Cinema. Beginning in June of 1980 we will have a Christian film ministry every other Friday evening to reach out to the community and area with the message of Christ and His love. We feel this will be a very fine asset to our community for individuals as well as for families seeking good wholesome involvement and entertainment.

Also, beginning in the fall of 1980, we will be sponsoring a sacred concert series which will bring to Zion the opportunity for hearing some of the finest Christian talent available in the entire nation.

The entrance lobby of the new auditorium is spacious and beautifully lit, providing an inviting atmosphere.

A carpeted nursery, a cloakroom, and restrooms adjoin the lobby. At the rear of the auditorium on the upper level is the projection and control room for all lighting and public address controls and for the special high intensity 16mm sound projector. A 20 x 20 foot electric screen will be directly in front of the major curtain of the stage giving very fine viewing for the entire auditorium. Between the existing Michael J. Mintern Memorial Center and the new Christian Arts Auditorium, is a large room which we are referring to as a *Seminar Area*. This will also be used for Sunday School classes and musical practice areas.

Other functions for our new Christian Arts Auditorium will include Zion Conservatory of Music recitals for their some 225 students. Zion Concert Band will also use the new auditorium for its rehearsals and band concerts. In

addition, the auditorium will be used for Sunday School classes as well as most Vesper Services on Sunday evenings. During special Christian Education conferences or Family Life Seminars etc. the auditorium will be a beautiful addition.

We rejoice together that God has given us, not only the vision but the potential faith to make a bold commitment to the glory of God and for the furtherance of the Gospel. We appreciate what has been done by many who have given sacrificially for this building expansion ministry.

As the years go on there will be untold opportunities to use this facility for diversified ministries of outreach to our community. We trust that the entire fellowship will rejoice with us as the building is dedicated on Sunday evening, April 27, 1980.

Gleanings From Joshua

Part 4

by Rev. Earl L. Minton

The Witness Of The Twelve Stones

"And it came to pass, when all the people were completely passed over the Jordan, that the Lord spoke unto Joshua, saying,

Take you twelve men out of the people, out of every tribe a man,

And command ye them, saying, Take here out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man;

And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of the Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

Then ye shall answer them, That the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it passed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a

memorial unto the children of Israel forever.

... And those twelve stones, which they took out of the Jordan, did Joshua set up in Gilgal.

And he spoke unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

For the Lord your God dried up the waters of the Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which He dried up before us, until we were gone over;

That all the people of the earth might know the hand of the Lord, that it is mighty, that ye might fear the Lord your God forever."

Joshua 4:1-7, 20-24

These twelve stones tell a great story. They were set up by Joshua at Gilgal, near the bank of the Jordan River as a conspicuous memorial, witnessing to succeeding generations of the grace and power of God. The twelve stones, one for each of the twelve tribes of Israel, represented the whole house of Israel, the people of God. They symbolized in a very limited way what each

Israelite was meant to be—a witness to the grace and power of God in salvation and deliverance.

In much of the Old Testament we find God witnessing through pillars (See 1st Samuel 7:12) and monuments through the curiously wrought tabernacle and the ornate and gorgeous temple. In the New Testament, "living stones" in the temple or church, the body of Christ, are His witnesses.

"Ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

... But ye are a chosen generation, a royal priesthood, an holy nation, a people of His own, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

1 Peter 2:5, 9

As the stones themselves were expected to arouse the interest and curiosity of those who saw them and lead them to question what they meant, so the life of a Christian should be so remarkable that others would be led to question what made them so. This difference should not be something that is merely put on as a certain type of clothing or a forced smile or peculiar manner of speech. But, as the face of Moses shone from His long communion with God, so there should be something natural—something that the Christian may not be aware of personally, something from deep within him that should make apparent that he had "been with Jesus."

his Witness has a divine der—first to the children, then to all the people of the earth. (See verses 24) The demoniac of Gadara wanted to go with Jesus but was told, "Go home to thy friends, and tell them how great things the Lord hath done for thee." We are to let our light shine before the house before letting it shine in the city. We are to be witnesses in Jerusalem" before going to the uttermost part of the earth. But, we are not to stop at our Jerusalem, but to go forth from there as Jesus has commanded.

If people do not receive a clear and old testimony from Christians, from whom will they get it? Christians are the only Bible that many read. Say, "What is the Gospel according to you?"

Men are not reading the Bible today, they're dashing about in their own reckless way. Most of them don't care what God has to say, But brother, they're reading you.

What is the gospel according to you? Can people see that to Christ you are true? Your neighbor reads your actions and deeds,—What can he read in you?

Power for such a life of witness is so indicated by those twelve stones. They were taken out of the midst of the river "in the place where the feet of the priests who bore the ark of the covenant stood." Had the Israelites tried to cross the river with all their belongings, they would have drowned, for the river was at flood stage. The safe crossing was due entirely to the presence of the ark of the covenant of the Lord in the midst of the river, holding back the destructive waters. Their identification with the ark, by faith, resulted in a safe crossing to the Promised Land. It was, of this type, a death, burial, and resurrection experience even as our union with Jesus Christ is a death, burial, and resurrection experience in fact. The stones were then set up at Gilgal, even as we have been "raised together and made to sit together in heavenly places with Christ Jesus; that in the ages to come we might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Ephesians 2:6, 7) The believer's power for witness is through the risen and reigning Lord Jesus who has sent forth the Holy Spirit into their hearts.

As the stones, once set up were not moved again, so believers are to "stand fast in the liberty wherewith Christ has made them free;" and to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in

the Lord." (Galatians 5:1 and 1st Corinthians 15:58).

Have you entered into the experience of union with Jesus Christ as Savior and Lord—of which the twelve stones

were a type—to the end "that all the people of the earth might know the hand of the Lord, that it is mighty, that ye might fear the Lord your God forever"?

The Divine Magnet

by the late General Overseer Michael J. Mintern
given on November 25, 1951, in the Zion Auditorium

INVOCATION

Loving Heavenly Father, as we turn to the Sacred Word to read of Thy love, we ask Thee to draw us very close to Thyself and guide by Thy Holy Spirit. In Jesus' Name. Amen.

ADDRESS

The subject of this morning's message is — "THE DIVINE MAGNET."

TEXT

No man can come to Me except the Father which hath sent me draw him: and I will raise him up at the last day.
(John 6:44)

The Lord Jesus was about to leave His Disciples. He told them that He was returning to His "Father's House" there to prepare a place for them.

If I go and prepare a place for you, I will come again, and receive you unto Myself: that where I am, there ye may be also.
(John 14:3)

And He further said, "Whither I go ye know, and the way ye know." Thomas, considerably perplexed by this statement, exclaimed, "Lord, we know not whither Thou goest; and how can we know the way?" Replying, the Lord uttered those words so full of meaning, so descriptive of Himself and of His ministry: "*I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.*"

John 3:14-17

And as Moses Lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in Him should not perish, but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

The world of mankind!—mankind, though made in the image of the Creator, made after His likeness, yet far from God and burdened with sin.

For a world of lost and ruined sinners, God permitted His well-beloved Son to be lifted up to die on the cruel cross, "that whosoever believeth in Him should not perish;"—that whosoever would *look, might live!*

There is life for a look at the Crucified One,
There is life at this moment for thee.

"God so Loved the World"

To illustrate my subject—"THE DIVINE MAGNET"—I have here an iron magnet. I want to demonstrate, especially for the benefit of the younger ones present, something of its drawing power, that thereby they may more readily grasp how "THE DIVINE MAGNET"—the Lord Jesus Christ — attracts men and women to Himself and holds them in close fellowship with the Father.

This little piece of metal, by reason of its magnetic power, draws like objects to itself and holds them fast. For instance, here is a tin can containing a few old rusty nails. I place the magnet near the can: immediately it is drawn to the magnet and held securely. I lift the magnet and carry it about—the tin can and rusty nails go along with it. (Illustrates.) The can is not tied, is not bound in any way to the magnet, but magnetic power holds it. Now I take the can from the magnet. (The can falls to the floor.) I hold the magnet near the fallen pieces: the can and the nails are quickly picked up by the drawing power of the magnet. I do not have to stoop down nor gather them one by one. You will notice that the nails are not bright and new, but are old, rusty, bent; however that makes no difference to the magnet: it draws them, lifts them, holds them, just the same as it would if they were new.

The Lord Jesus Christ, Who was the joy and rejoicing of the Father's heart,

willingly gave up Heaven's glory and came to earth to draw mankind to Himself. Divine Love brought the Savior all the way to a sin-cursed earth!

Who being in the form of God, thought it not a thing to be held onto tenaciously to be equal with God;

But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. (Philippians 2:6-8)

Those whom He came to save, mocked, scourged, crucified Him. At any moment He could have said, "They are not worth the cost; I will return to My Father." But He never flinched from the task He had set out to accomplish. Love held Him to the doing of His Father's will.

Oh, love of God, how rich and pure,
How measureless, how strong!

We know something of what a mother's love will endure. It has been well said: *a mother's love comes nearest to the love of God. "God is love."* God's love is beyond human comprehension.

"Love never faileth."

Prophecies will fail, tongues will cease, knowledge will vanish away. Faith, hope, love abideth; *"but the greatest of these is love."*

The Severest Test of Love is Borne by Jesus Christ

He Who was coexistent with the Father from all eternity, beheld man's need, beheld a world lost in sin and shame, and He said, "I will go!"

For four thousand years, God sought to prepare man for the coming of His Son. Then, "when the fullness of time was come God sent forth His Son, born of a woman, made under the law, to redeem them that were under the law."

Taking upon Himself the form of man, the Lord Jesus came into the world as a little babe; a sweet, but helpless babe.

He laid aside the glory which He had with the Father.

He grew from babyhood to boyhood, from boyhood to young manhood. We know but little of those first thirty years. But when He began to be about thirty years of age" he entered upon His ministry; He began the great work of *drawing men to Himself.*

Very God, manifest in the flesh!

"He went about doing good, and healing all who were oppressed of the Devil: for God was with Him" (Acts 10:38). He opened blind eyes, unstopped deaf ears, made the lame to walk, raised the dead.

But wicked men hated Him. The unregenerate heart is full of hatred for all that is good, true and holy.

The Prophet Isaiah wrote, "He was despised and rejected of men, a man of sorrows and acquainted with grief." Yes, men rejected "the Holy One and Just." Nevertheless, he went patiently on, doing *the Father's will* in spite of the most bitter persecution and hatred.

During His ministry, on several occasions our Lord mentioned that He would be "lifted up."

John 3:14-15

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in Him should not perish, but have eternal life.

John 8:28

Then said Jesus unto them; When ye have lifted up the Son of man, then shall ye know that I am He.

John 12:32

And I, if I be lifted up from the earth, will draw all men unto Me.

His Great Heart of Love Counted no Sacrifice too Great

Isaiah, by inspiration, wrote, "He shall see of the travail of His soul, and shall be satisfied." And He will be *satisfied* with the great work of Redemption which He accomplished for all mankind when the redeemed of the ages gather around Him, and sing that glorious Song of Adoration—"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever!"

Love for a lost and ruined race was the magnet that held Him on the course to which He had dedicated Himself.

Love refused to use the power which He might have brought into operation against His enemies.

When wicked men laid their hands on Him in Gethsemane, you recall that He said to Peter:

Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?

(Matthew 26:53, 54)

Love cannot be seen, for it is revealed only by the fruit which it bears.

The magnetism in this piece of iron is not seen but is manifested by what it can do.

In Gethsemane, as the darkness of our sin and shame settled down upon Him, the Son of God prayed three times. It was one thing to suffer physical pain; it was another thing to bear all our sin and shame. And when I say "our" I am speaking of the entire human race — Frenchmen, Chinamen, Japanese, Englishmen, Americans, and every other division of humanity.

His Love Embraces all Mankind!

Romans 5:18

Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of One the free gift came upon all men unto justification.

Romans 11:32 (speaking of the Israelitish nation)—

For God hath concluded them all in unbelief, that He might have mercy upon all.

It matters not how deep into sin men and women have fallen, God still loves every one and seeks to draw them to Himself.

These old nails, some bent, all rusty, may be considered unusable, yet to the magnet this condition makes no difference; it draws every one of them — lifts them up — holds them fast.

"No man can come to Me except the Father draw Him."

You cannot drive a man to God; you cannot tie a man to God. But *the magnet of Divine love* draws men and women, even the most unlovable, to God and holds them close to His great heart of compassion. Thus they are transformed; they become "new creatures in Christ Jesus."

The Savior could have turned back but *love* held Him. You see, *the magnet* draws from both sides. So far as our Lord was concerned, the magnet of His love for the whole lost race was *drawing* Him. We read, "He steadfastly set His face to go to Jerusalem;"—why?—because He was determined to pay the price; he was going to satisfy the demands of Justice and pay the penalty which was man's due; He was going to make possible a Way for all to return to the Father; He would reveal *Divine Love* by willingly suffering and dying at the hands of those He came to save.

MISSIONS

For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." III John 8.

PHOENIX, ARIZONA

Two ways in which Zion Mountain New Chapel has moved forward this year has been in the area of missions and in a men's fellowship. In the area of missions, the church accepted a Faith Promise Goal of \$2,220 for the next year, which represents a nearly

50% increase over the previous year.

In the area of men's fellowship the church fielded a basketball team for a church league and ended with a record of five wins and two losses. More important was the fellowship and team spirit experienced by the men.



L. to r.: Dale Anderson, Steve Sutton, Dan Siegel, Mike Daugherty, Kelley House, Jeff Ginsto, and Scott La Forais.

Divine Magnet continued

In Gethsemane he cried, "Father, if be possible, let this cup pass from me! Father, if there is no other way of saving them except Your face be shut from me, and I be crushed with the weight of all the sin of every man that ever lived and ever will live—*Thy will be done!*"

"Not My will, but Thine be done!" He was speaking.

Wicked men bound Him. But it was the cords that held Him: *it was the unseen power of love*. They led Him away to a mock trial; they slapped Him in the face; they spit upon Him.

Imagine your being asked to go on a mission of mercy; then as you prepared to go, authentic information comes at those you intend to help will only look at in your face and call you by every name their tongues can speak;—would you care to go under such circumstances? One thing alone could compel you to go—*love*.

The Savior's human body was like ours: the cruel lash brought blood, the pain in the face pained,—yet He bore it without a murmur.

There are some, however, whom His love cannot lift because they are, as it were, glued to this earth. I thought of driving several nails into a piece of heavy wood and attempting to lift it with a magnet, but this was too small a magnet to do that. It is true, one's feet can be so tied to the earth, one's heart be so enamored with the trivial, fleeting things of earth, that the *magnet of Divine Love* cannot lift him.

The Lord will not *draw* you against your will. After all he has suffered to save you and bring you to Heaven, yet you may have to see you go to Hades,

where you will be with the "lost" for a thousand years, and afterward you will stand at the great White Throne judgment.

Has He Not Done Sufficient to Prove His Love?

Love is the one thing that could change this old world over night. If "love one for another" reigned in the heart of every creature the world over, all wars would cease and real joy would be experienced. No one would lack for any of the necessities of life. If *love* were spending the same amount of time and energy (for, after all, what does *money* represent if not time and energy?) for peace and universal brotherhood, as *hate* is spending for war, this earth would soon be turned into a paradise, every corner of it would be evangelized, and "every knee would bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

However, that time is coming;—*may God hasten the day!*

*Let all that look for, hasten
That coming joyful day,
By earnest consecration
To walk the narrow way.*

He was taken before Pilate and before Herod. Unregenerate men could see in this One only a poor, untaught man, making for himself preposterous claims. The adversary had completely blinded their eyes to the Truth. They platted a crown of thorns and pressed it into His brow; they clothed Him in scarlet; they bowed the knee in mockery.

Only *Divine Love* caused our precious Lord to endure "such contradiction of sinners against Himself," when one word from His lips would

have consumed them. On a certain occasion His disciples wanted to do just that. They said, "Lord, shall we call down fire from heaven and destroy them?" The Lord answered, "Ye know not what spirit ye are of." The spirit of evil had inspired that thought. The Lord's mission was not to destroy men's lives but to save them.

Pilate, thinking to pacify the rabid mob, ordered Him scourged. Isaiah's prophecy was fulfilled, "His visage was so marred more than any man, and His form more than the sons of men;"—indeed, through the brutalities inflicted upon Him, He hardly resembled a human being.

How Can You Refuse Such Matchless Love?

Pilate pronounced the sentence, "Let Him be crucified!"

The heavy cross was laid upon Him. His weakened body could not bear the weight. He fell beneath the load. Another was forced to carry it for Him. At "the place of a skull" they stretched His bleeding form upon the cross, drove spikes through His hands and feet, raised it up and lowered it with a thud into the hole in the ground prepared for it. With devilish glee they were watching a human being suffer; and their blinded eyes failed to behold the *magnetism of Divine Love* which was holding Him to that cross.

Oh, 'twas love, 'twas boundless love,
The love of God for me;
It brought my Savior from above
To die on Calvary.

Are you ashamed to be called by His Name?

Are you ashamed to follow "in His steps"?

Ashamed of Jesus, can it be
A mortal man ashamed of Thee?

Ask yourself: Will the Lord of Glory
be ashamed of me?

"Love never faileth."

Love was being put to the supreme
test.

Lifted up between earth and sky, the
Lord looked in pity upon His
persecutors. He beheld the mother who
had borne Him, and said, "Woman,
behold thy son!" He could not point,
He could only look. To the beloved
disciple John, he said, "Behold thy
mother!"

With the magnet of love still burning
within His breast, he cried out,
"Father, forgive them: they know not
what they do!"

Lifted up was He to die,
"IT IS FINISHED!" was His cry.

He was obedient unto death, even
the death of the cross."

The "Servant of Jehovah" offered
Himself without spot to God, that
through the blood of His cross —

—you who were some time alienated
and enemies in your mind by wicked
works, yet now hath He reconciled

In the body of His flesh through
death, to present you holy and
unblamable, and unreprouvable in His
sight. (Colossians 1:21, 22)

What More Could The Savior Do Than He Has Done?

Nothing will bring you to God ex-
cept that *Divine Love* which excels all
other loves.

Again I ask: *Will you refuse such
matchless love?*

If you ever enter Heaven's gates, it
will be because you have come *by the
way of the Cross*, it will be because you
have accepted the Atoning Sacrifice
made on Calvary; because you have
bowed humbly at the Cross and said,
"*My Lord and my God!*"

*Behold, I stand at the door and
knock: if any man hear My voice, and
open the door, I will come in to him,
and will sup with him, and he with
Me.* (Revelation 3:20)

Swing your heart's door open today,
and say, "Come into my heart, Lord
Jesus."

The Gift of God's love, the Lord
Jesus Christ, is the *Divine Magnet*
which draws men and women to
Himself. "*And I, if I be lifted up, will
draw all men unto Me.*"

As ambassadors for Christ, as those
who have been reconciled, we beseech
you, in Christ's stead: *Be ye reconciled*

to God!

*God was in Christ, reconciling the
world unto Himself, not imputing
their trespasses unto them, and hath
committed unto us the word of recon-
ciliation.*

*He hath made Him to be sin for us,
Who knew no sin; that we might be
made the righteousness of God in
Him.* (II Corinthians 5:19, 21)

He hath committed unto us the
ministry of reconciliation.

Behold, what love, what boundless love,
The Father hath bestowed
On Sinners lost, that we should be
Now called the sons of God!
No longer far from Him, but now
By "precious blood" made nigh:—

Why—"by blood made nigh"?
"Without the shedding of blood there
is no remission."

*We thus judge, that if One died for
all, then were all dead;*

*And He died for all, that they
which live should not henceforth live
unto themselves, but unto Him Who
died for them and rose again.*

(II Corinthians 5:14, 15)

He does not impute our trespasses
unto us because "there was one Who
was willing to die in our stead."

No longer far from Him, but now
By "precious blood" made nigh:
Accepted in the "Well-beloved,"
Near to God's heart we lie.

What we in glory soon shall be,
It doth not yet appear;
But when our precious Lord we see,
We shall His image bear.

With such a blessed hope in view
We would more holy be,
More like our risen, glorious Lord,
Whose face we soon shall see.

And as we fix our eyes upon Jesus
and behold the radiance of His lovely
face, the things of earth grow dim, and
yet more dim. Yes, the magnet of
Divine Love draws us away from all
worldly things,—until at last we stand
in the glorious presence of "Him that
sitteth upon the Throne and of the
Lamb."

Tell me the story of Jesus,
Write on my heart ev'ry word;
Tell me the story most precious
Sweetest that ever was heard.
Tell how the angels, in chorus,
Sang as they welcomed His birth,
"Glory to God in the highest!
Peace and good tidings on earth."

Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again,
Love in that story so tender,
Clearer than ever I see:
Stay, let me weep while you whisper,
Love paid the ransom for me.

BENEDICTION

Grading: Providing For Everyone In Christian Education

Every age group has its own uni-
interests and needs; therefore, grad-
is crucial to an effective Chris-
education program in that it enable
to teach each one "according to
nature".

The basic divisions in grading
these: Early Childhood (ages 0 -
Children (grades 1 - 6), Youth (grad-
- 12) and Adult (ages 18 and up). The
effective teaching, even in the small
church, will honor these divisions
providing at least one class for each
division. Otherwise, some age-group
groups will not participate since they
their parents will resist being combin-
with a group that has virtually nothing
in common with them.

People are reached only as provision
is made for them. Not to provide for
each of these four divisions is to say
the neglected group, "You are not im-
portant to us." Even the teaching
methods require these groupings. In-
schoolers require teaching meth-
that involve all five senses and max-
freedom of movement. School-
children are learning to read and write
and thus visual aids can include words
as well as pictures. Youth can respon-
more readily to lecture and problem-
solving and have distinct interests and
needs from both children and adults.

Larger churches, like ours, can grow
even closer - by departments - so as to
focus even more closely on the
group characteristics and needs. The
departments are:

Early Childhood: Crib babies, Tod-
dlers (walking to age 2) and the
teaching departments, Nursery (2-3)
and Beginner (Kindergarten or
primary - ages 4-5)

Children: Primary (grades 1-3) and
Junior (grades 4-6)

Youth: Young teen (Jr. High - grades
and 8 in Zion) and Senior High (grades
9-12 in Zion)

Adults: Young Adults (18 to 35 or 40)
Middle Adults (36 or 40 to 60 or 65)
Older Adults (60 or 65 and up).

When a church discovers that it has
scarcity of any particular age-group
is generally because it has not provided
a class (or enough classes) for each
group, or else there is ineffective
leadership with that age-group.

arger churches can be closely-
ed by providing one or more
ses (as our own church) or even a
artment for each year from birth
ugh the twelfth grade. Adults, of
rse, are not so closely graded, but
usually feel more comfortable
a class within 10-15 years of their
age.

s noted in my February article, one
pose of the Sunday school is
fellowship. But fellowship is built upon
ing things in common. Although
ing Christ as Savior is the most
ntial unifying characteristic, most
ple find that their *closest* friends
also within their age-group - or for
lts, within 10-15 years of their age.
er factors that give a common bond
ude: same marital status, similar
s of children, similar cultural and
eational activities, similar goals.
y adults do not attend Sunday
ool largely because there is no class
lable to them which will provide
desired fellowship with those who
e much in common with them.
y feel uncomfortable with any of
options they now have.

he adult group most commonly
ected by the average church is the
les group, age 25 and above. These
y be divorced, widowed or never
ried, but most feel "out of place"
n married people, especially when
married couples are *together*. They
more likely to choose a men's class
adies' class which by definition cuts
n off from a class with "eligibles".
they attend a "couples' class"
ause of the excellent Bible study af-
led, they are almost always absent
n social events of the class since
y feel so "alone" when others have
nners. Even the married who attend
day school alone due to their part-
s illness, work or indifference often
it awkward in a "couples' class",
pecially at times designed for
fellowship". For this reason, most
rches find it essential to provide
or more classes for singles if any
ificant number of them are enlisted
Bible study. Not to provide for
n is to say, "You are not impor-
".

here are three key considerations
ting to grading. The first of these is
space available. For that reason, some
rches have had to use homes or
er facilities for some classes as a
plement to the regular church
ilities. Other churches have split
r Sunday schools into two different
rs, some classes (and departments)
ting at one hour (while the others

were in their worship service) and each
group reversing positions the second
hour.

In considering space, the Early
Childhood group deserves *first* con-
sideration. Parents will soon quit
bringing their small children to crowd-
ed or dirty or poorly-supervised
nurseries. They want the best for their
child. Too, the young child requires
more space than anyone because he
needs room to move. Christian
educators generally recommend 35
square feet per nursery child (ages 2-3).
With that standard the nursery
children at the Christian Catholic
Church are greatly overcrowded (and
overheated) at present. As a result,
other classes are being moved to pro-
vide the needed space and environment
for our young children.

The second key factor in grading is
class size. We establish new depart-
ments and classes when the existing
ones reach the maximum size for effec-
tive Bible study and fellowship. When
a class is too big for each one to know
all the others, it is too big for true
fellowship. When it is too big for stu-
dent participation (discussion by *all*), it
is too big for effective teaching. When
it is so big that the teacher is devoting
his time to discipline problems rather
than to teaching, it is too big (if the
students don't quit, the teacher will).
When it is too big for the teacher to
minister to *each* student outside of
class (contact absentees, visit each
home at least once per year), it is too
big. That is why Christian educators
recommend a limit for the size of
departments and classes. This is what
they recommend as a general rule:

Department	Ages	Depart.		Class Size
		Size	Limit	
Nursery	2-3	15		1 worker to 5
Beginner	4-5	25		1 worker to 6
Primary	6-8	50		6-8
Junior	9-11	50		6-8
Jr. High	12-13	50		8-10
Sr. High	14-17	70		10-15
Adults	18 up	no limit		25-30

The third key factor in grading is
observing promotions. We have a Pro-
motion Day the last Sunday of August
each year so as to keep each person in
the group most compatible to his needs
and abilities. This, of course, works
well for all through the high school
department. Adults are not always so
eager to promote since they often hate
to admit they are getting older. As a
result, a class established to reach
young married couples may defeat its
original purpose in a few years when
these "young marrieds" are not
"middle-aged marrieds" who never

promoted. The new "young marrieds"
see that the class they are supposed to
attend is composed of people who are
of the age to retire from professional
sports and who have teen-aged children
rather than pre-schoolers, if they have
any at all. So these new "young mar-
rieds" drop out of Sunday school
rather than go to a class composed
largely by those 30-40. The lesson is
that we all should voluntarily observe
the age groupings to whom the class is
designed to minister.

Yes, grading is most important and
depends upon (1) making the best use
of our space, (2) limiting our class size,
and (3) observing promotions. Then we
can better fulfill our stated purposes of
Bible study, fellowship, outreach and
evangelism. I'm here to help us im-
prove in this area too. And if you feel
that there is not a class that meets your
need, do contact me. Bible study is for
everyone.

—Pastor Hugh Mainord

Re-Opening Of Zion Passion Play

A Passion Play is a dramatic re-
enactment of the life story of Jesus
Christ. Through the use of actors,
music, and staging, the audience ex-
periences the power and the passion of
this man, Jesus, whose presence on
earth had a more profound impact on
human history than any other event.

To millions of people, including
those of us who produce the Zion Pas-
sion Play, this drama is more than a
portrayal of historical events . . . it is
a faithful attempt to make real to more
people the ultimate demonstration of
God's concern for His creation, that
we believe is represented in the life,
death and resurrection of His Son,
Jesus.

The Zion Passion Play was first
presented in 1935 as an Easter pageant,
by the Christian Catholic Church, an
evangelical protestant fellowship. It
was scheduled to be presented three
times, but audience response resulted
in its being shown 27 times. Before the
season had closed, the Church commis-
sioned Rev. Jabez Taylor, author and
producer of the play, to travel to
Palestine to make sketches, take
photographs and obtain authentic prop-
erties and costumes, in order to
dramatize the story of the Gospels as
accurately as possible.

From the beginning, the Play was housed in the Shiloh Tabernacle, one of the largest wooden auditoriums in the Midwest. Its third season began on schedule. Just five days later, on April 2, 1937, a fire of 90 minutes duration reduced this mammoth structure, its huge organ, its radio station and Passion Play equipment to a smoldering rubble.

Radio Station WBBM, in Chicago, made its facilities available for a revised edition of the play the Sunday following the fire. The production was then moved to the Chicago Civic Opera House in order to honor the many reservations that had been made to see the play. Plans were made immediately to build a new home for the Zion Passion Play. Over the next 20 years, thousands came to Zion to see this, by now nationally known production. However, history was to repeat itself. About 3 p.m. on a Saturday afternoon in early April, 1959, smoke was seen billowing from the stage area of the building. Although the auditorium was completely destroyed, many heroic volunteers made repeated trips into the inferno to save the irreplaceable costumes and artifacts that through the years had helped to make the Zion Passion Play one of the most biblically authentic anywhere.

The play was then housed in an outdoor amphitheatre which was built especially for the production, adjacent to the Christian Catholic Church in the center of Zion. With a cast of more than 200, a stereophonic sound system, and the dramatic staging achieved through the use of two huge, electrically operated turntables, the play quickly became widely acclaimed as one of the best pageants of its kind in existence.

When deteriorating props and staging began to require extensive repair, plans for a new auditorium began to be explored. After careful consideration, members of the Christian Catholic Church voted for the construction of a beautiful, enclosed auditorium to house the Zion Passion Play.

In the past two years, workers, cast members, musicians, set designers, painters, architects and many, many others have been preparing for this new version of the play. Careful attention has been given to the construction of the stage which features two large, motorized, revolving turntables. With the benefit of the newly fabricated, authentic looking scenery, and the breathtaking effect of the entire stage

turning, the Passion Play will create a greater impact than ever before.

The new auditorium provides many opportunities for exciting innovations in the Zion Passion Play. The new acoustical system enables the cast to return to a live performance. Because of the creative freedom this allows, the script has been completely revised, now using the New American Standard Version of the Bible. A new director has been commissioned to work with the members of the cast in perfecting their acting skills.

This year's performance will also be enhanced by the participation of a live orchestra including organ. The inclusion of voice ensembles and the combined singing of all members of the cast adds a stirring sensation of triumph and joy to the message of the play.

Even without all the benefits of a new building, music, beautiful scenery and an excellent cast, the Zion Passion Play would still have an enthralling story to tell. For this religious pageant focuses on the lifelike portrayal of the moving events leading up to the death and resurrection of the Lord Jesus Christ.

To the Christian believer, it is an inspiring re-enactment of the Lord's victory over death on behalf of humanity. To others, it is a stimulating recording of the life of Jesus, a man whose impact on civilization is unrivalled. We do not hide our prayers that many who come to be entertained as non-believers, will leave having their lives touched and profoundly changed.

"Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and YOU SHALL FIND REST FOR YOUR SOULS. For My yoke is easy, and My load is light."

Matt. 11:28-30

It is our sincere hope that you will be able to join us for a performance of the Zion Passion Play this season. The play begins at 7:30 p.m. on May 3, 10, 17, 24, and 31. For more information call (312) 746-2221.

Interpretation for the deaf will be given during each performance throughout the year. When ordering tickets please make special request for seating for the deaf sign language interpretation.

Admission donation for the presentation of Zion Passion Play in 1980: adults \$4.00 each, students (& Seniors Citizens 65 and over) \$2.00. There is a 10% discount given for groups of 20 or more tickets when purchased and paid for in advance. There will be no refund of ticket money.

Pray with us that as Zion Passion Play is given this year in our new beautiful Christian Arts Auditorium, it will truly be used of God to speak to the hearts of hundreds of individuals who will witness this sacred drama. We praise God for the assistance of Mr. David Weidman, our Drama Director for this year. He has spent many hours with the cast from auditions through rehearsals from the late fall of 1979 through the season this year. We rejoice that God has brought him to serve with us.

Vacation Bible School

June 16-20 9:00 - 12:00

Theme: "Jesus
Our Lord"

One week of Vacation Bible School is equivalent to about two months of Sunday School, and being concentrated, often makes a more lasting impact.

May we count on your support for one or both of these great weeks?

Preparations are now underway for a great week of Vacation Bible School to be held June 16-20. This will be for persons of age 3 (as of September 1, 1980). A Summer Bible Festival will be held on the evenings for those of Junior High age.

The importance of Vacation Bible School may be seen in the following statistic: "The average person, by age 65, will have watched nine years (of 2 1/2 hours days) of TV. If he attended Sunday School every Sunday, he would have experienced only three months of Sunday School."